423 have been her portion in case of divorce. If the deceased
428 left an infant, the widow is expected to remain with the kin
614 group of the deceased until the child is reared to adulthood. Then she may leave, taking movable belongings that are her share, but, of course, foregoing any claims on real estate. The same procedure is followed in case of her marriage again.

[848] Illegitimate sons, including children of ex-slave concubines, also have the right to inheri their share of "rest", unless the presumed father has publicly rejected them as offspring. Girls who leave the kin group upon marriage, have claims only on movable property, not land. However, if the bridegroom settles on land belonging to the bride's kin, as happens in a minority of cases, the elders will allocate him land, and the male offspring will share in the inheritace.

● [852] Allocations of land by the elders to the various biological families used to be made into great events and festivities particularly for the children. This was the only time children were singled out for attention, in this adult-centered culture. Thus the purpose of firmly impressing the event on their minds, to be always remembered and defended in the future, was achieved. In the absence of written legal titles, this procedure was necessary, and is still followed in some rural districts.

C. Semi-private Real Estate--"gult".

423 For many centuries past, land, with the peasants
566 occupying it, has been assigned to feudal officers and soldiers, similar to fiefs of medieval Europe. These "gult" lands also resemble in principle the "miri" state lands of

1: Messing E-5 (1953-1954)1957 MP5 Amhara MP5

796 857 [539] from the bin of peas
fill me up."

Thereupon the householder gives them a handful of shembera peas, which they roast to "qolo", and this symbol, too, is considered to invite a good crop.

796 805 The 5th or last day of Pagumēn is the annual feast day of St. John. The "tabot" from his church is carried to water very early in the morning, and the men bathe in the river. The old year is symbolically buried, in some regions, by ceremonial burial of the book "Lefafa Tsedeq" (Scroll of Righteousness) which resembles in part the ancient Egyptian Book of the Dead. The day is traditionally [651] also the end of the fiscal budget year, on which the nagadras, the appointee over commerce, had to pay the feudal tribute to his lord (at least a large jar of beer and 20 enjara breads) in addition to squaring his accounts.

That evening torches are lit, for this is the beginning of a new year.

c) The Religious Life Cycle of the Lay Individual.

852 Baptism usually occurs after 40 days for boys, still later for girl babies, sometimes as long as 80 days. This practice is based on Old Testament patterns, and more directly, on the period of 40 days that the Virgin Mary herself had to segregate herself from the Temple after the birth of Jesus. (The Falasha Jews of Abyssinia is concerned less that a baby might die

852 unbaptized during this period of ritual imparity.

852 304 Another Old Testament survival, which is considered more customary than religious, is circumsision. Boys are circumcised about a week after birth, but not usually on Wednesday or Friday fast days. In some regions, notably Gojjam, girl babies undergo clitorectomy, performed by a woman in a strictly female gathering, so that the girl will not become a "selfish" wife, and will be happy in marriage. After these operations, the babies may be blessed by a priest. However, when an adult person becomes Christian, circumcision or clitorectomy are not performed, since they are not required.

293 852 553 At baptism, the baby receives the blue neck-cord, the "mätäb", which forever after distinguishes him from a Muslim. The priest gives or confirms the Christian name of the child, usually one that places the child under the protection and guidance of a saint or archangel, such as "Gäbre-Mikaël" (Servant of Michael). However, in later life, most children will use and be called by the "world name" given them by their mothers at time of birth, such as "Taamrat" (miracle, e.g if the husband suddenly returned from a distant and dangerous trip at the time) for a boy, or "almaz" (diamond) or other sparkling name for a girl. The Christian name may be used later in life if the person becomes a priest or monk or nun, or participates in "qurban" (eucharistic marriage in church).

608 852 Every baby baptized, also every new adult convert, is given godparents. When a slave was baptised (prior

608 852 to the abolition of 1942), the godparents usually obtained his freedom. The relationship is one of artificial kinship. To symbolize this literally, the godfather and godmother clasp the right thumb of the baby and swear by the Trinity that they will not distinguish between their own children and the godchild.

783 At first baptism, baby or adult, the entire body is immersed or bathed in holy water. Every year, on the festival of "Temqät" (Epiphany), the sprinkling of the crowd with baptismal water is considered re-baptism, to wash away any breach with Christianity during the year. A woman who has had sexual intercourse with a Muslim must undergo complete baptism, otherwise the neighbors and the church will ostracize her. A person severely ill and considered possessed by demons is rebaptized.

872 At five, boys and girls begin useful functions in the family economy, and therefore boys are often 10 years old before they begin to go to church school. This schooling takes place under the shady cypress trees in the churchyard, under the direction of a young priest or däbtära. The method is rote learning of Geez and Amharic reading, and liturgy, beginning with the Gospel of St. John: "mälaktä yohanesä hawareya". Usually neither translation from the Geez liturgical language nor writing are taught. Graduates of this 3-year school qualify to serve as deacons. In recent years, they may then enter the 3rd grade of a government elementary school. Even church students now use the one-page printed "fidäl" (alphabet) in Geez-Amharic script, which, in addition,

844 During parturition, the midwife usually sits on the ground in such a position that the baby will drop into her lap. The mother usually kneels. Sometimes incense is lit to lure the baby out, and to attract protective "zar" spirits. It is believed that both embryo and placenta consist of menstrual blood that has not come out and become coagulated like buttermilk; fermented with the male semen, like yeast. The placenta, "adär" (discharged dirty part), also called "yäenqedä lej" (lit. host of the child), is buried out of sight. The baby is immediately fed butter, anointed with butter, and wrapped loosely in a warm toga. Meanwhile the mother is tightly bound in the long cotton [789] girdle, "lest her back hurt". In some areas, iron tools or weapons are placed close to her, to frighten off demons which fear iron.

[842] If the baby is a boy, women emerge from the huts shouting "ellel". The father, usually waiting nearby, is summoned. There is merriment and drinking and "fukkara" dancing among men in the evening.

304 852 Circumcision ("gezrat") of boys takes place a week after birth, and is of less religious significance than the baptism which follows some weeks later. It is a simple operation of removal of the foreskin, usually carried out by a "woïsha" (native herbologist-surgeon) or other skilled man. Uncircumcised persons, e.g. Shanqalla from the lowlands, are insulted as "arotem" (sheathed); even the Italians were referred to as "washäla", a reference to having foreskins; less insulting is the factual ter "qurzam" (uncircumcised).

304 852 Although Amhara often deny the religious aspect of their circumcision, it is recalled by the more learned that Jesus Christ was circumcised on the 6th day of the month Ter. Also, the confessor is invited to circumcisions, and blesses the baby, sprinkles the hut with blessed water, waves the cross about to exorcise lingering demons who have waited for the kill like vultures. He blesses the entire family; May God rear up the baby for you, that he be your support in old age, and carry you to your burial". He is rewarded with a small feast and as much barley beer as he can drink.

In some regions of Begemdir province girl babies undergo clitorectomy, performed without ceremony by the midwife, without any religious connotation. Usually the operation is a simple cut, a "clitorotomy". The purpose is to prepare the girl baby for future marital happiness by reducing the egotistical part of her sensuality. [831] It is believed that Amhara women of the province of Gojjam, where clitorectomy is not practiced, are very difficult to satisfy sexually, that they are more concerned with their own sexual gratification than with that of their husbands', and even become unfaithful because of this. At least this is the belief of Amhara of Begemdir province. The term "wäshäla" is also used for an "uncircumcised" woman.

845 It is considered a great calamity when twins are born. They are referred to as "mänta" (from "amänätä", undecided, not knowing which to accept). Everyone wonders "who will feed and carry the twin"? 845 539 The proverb says:

"The mother of twins,

5: Bruce T-5 (1768-1773) 1804
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principal revenue of the clergy is the presents made by those who are sick, or dying.

The dress of the Acab saat is a purple burnoose, with a white turban, not unlike the Turkish Imams, or a white handkerchief hanging loose behind. The Kees hatze is the king's official confessor, official Alaka of the church of Tecla-haimanout, and curator of the two churches of Gondar.

The Abuna's words of absolution, in a case of excommunication, is, "Gzier ephtac," God absolve thee.

Women, after having born a son, are excluded from the church 40 days, and if a daughter, 80. The really married are those who receive the sacrament on that occasion. Persons who have been connected with any woman, are excluded from church during three days; if that connection has been promiscuous, they are excluded seven; and then even admitted to receive the sacrament. If a man, really married, is guilty with another's wife, he is not debarred a longer period. Women in the menses are not allowed to enter the church till seven days afterwards. Circumcision is performed on the eight, and baptism is celebrated on the forty-first day of the child's age. On all the fore-mentioned occasions they only come within the inner precinct, and kiss the walls and door-posts of the church. The clergy are rigid in these matters, and that is, perhaps, one of the reasons why the churches are ill-attended. It is their only duty; the monks making no scruple of confessing that they cannot enter the church, for that day they had to do with a woman, which is not attended with any impeachment.

Geography and revenue of Abyssinia.—The Iteghe from Bure in two days arrived at Metchakel, in her way to Gojam: It may be about as far as from this (Gondar) to Caroota; I suppose from 30 to 32 miles at farthest. From Metchakel to Nazarit six days easy journey; from 10 to 12 miles, I suppose, *per diem*. Gojam here belongs to Ayto Aylo, son of Ozoro Welleta Israel. The Galla are Toluma. The Galla who border on Amhara are much the worst of all the Galla, and the least worst are the Edjow east of them, bordering upon Begemder and Angot, called Guangoul Galla. Those near Amhara are Wutchali, Woolo, Amito, and Toluma;